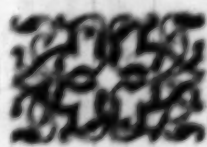


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A ^{E. 12. 39}
SERMON
AGAINST SELFE

Policy, Preached at *White-*
Hall in Lent. 1621.

BY
ISAAC BARGRAVE: Doctor
in Divinitie; Chaplayne to the
Prince Hu Highnesse; and Pastor
of *St. MARGARETS Church*
in WESTMINSTER.



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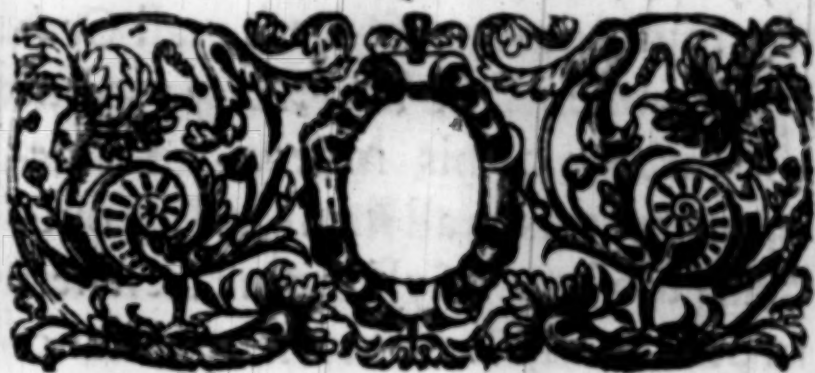
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Policy, ...

Isaac Bargrave: Doctor
in Division ...
of St. Margaret's Church
in Westminster

1245:90



A
SERMON AGAINST
Selfe-Policy: Preached at
WHITE-HALL.

OSB IO. Verse 1.

*Israell is an empty Vine, he bringeth
fruite to himselfe.*

IT is the misery of man
that since his first fall, no
estate can free him from
misery, being once tou-
ched with the venome
of the tempter, he turnes all things in-
to poyson which hee toucheth, the
A 3 very

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very apple of the Tree of Life, is made the ministration of death : all Gods appoyntments for his felicity prooue the meanes of his misery. To demonstrate this in all mankind, would make too long a Syllogisme, see it here in one for all, Gods chosen inheritance the sonnes of *Israell* ; who though they had for many yeares bin the treasury of Gods blessings, and that the whole Series of the old Testament be little other then the sacred Register of his free mercies toward them: yet now especially in the time of *Ose*, vnder the raigne of *Ieroboam* they were in the height of their prosperity. Now were their garners laden with Corne, their bottles swelling with wine, their presses flowing with oyle, their Coffers burdned with the abundance of siluer and gold ; and yet in this fulnesse of all temporall blessings, they prooue empty of all spirituall grace, they powre out their wine before *Asteroth*, and their oyle before *Baall*, they abuse

abuse all these fauours of their Maker, to the setting vp of Idolatry, or the satisfiying of their owne Luxury. *Israel is an empty Vine, he bringeth, &c.*

The Text in the matter of it is an expreffion of one mayne sinne in *Israel*; and this matter is Discouered in a most remarkable forme.

First, in a similitude or Allegory: In which wee haue the exemplar or patterne, *a Vine*: the *Exemplatum* or Paralell *Israel*, *Israel is a Vine*. Secondly, this Allegory containes a Riddle, and a Resolution. The Riddle set downe by way of Paradoxe, composed of two Contradictory Positions,

Israel is an $\left\{ \begin{array}{l} \text{Empty Vine.} \\ \text{Fruitfull Vine.} \end{array} \right.$

The Resolution is vnfolded in the last Word, *Sibi, to himselfe*; This Reades the Ridle, and reconciles the Contradiction, for therefore *Israel is an empty Vine, because he brings, &c.*

Such is the monstrous nature of

sinne, that direct simple notions are not able to expresse it. It must bee helpt out with oblique Similitudes and Allegories, *what shall I liken to thee Ob Daughter of Ierusalem: Thy breach is great like the Sea, who can beale thee, Lam. 2. 3. Thy mother is like a Vine in the blood, Exech. 39.* Nay, such is the Prodigious forme of sinne, that similies and allegories cannot yet enough describe it, vnlesse they beheightned by Riddles and Paradoxes. *Israel is an empty Vine, Israel is a fruitfull Vine.* Loc this onely haue I found (sayth the wise man) *Quod facit Deus hominem rectum, That God made man upright;* but the præuaricating quality of sinne hath perplexed him with many Riddles and Paradoxes, iust such as this in my text. Which in that regard if it may adde any life to your sacred attentions, (as admiration is the mother of attention, sayth *Aristotle.*) I may presume to stile it, *Textus admirabilis, an admirable text,* for so *Tully* from the *Stoicks*, and the Schoole

Schoole-men from *Tully*, call all Paradoxes, *propositiones admirabiles*. And that iustly too, for euery Paradoxe consists of two contradictory positions : Now the nature of contradictions being such, that if one be false another must needs be true, if one true, another must needs be false, if by discourse wee may reconcile these opposites, and prooue them both true, it may well bee called an admirable Text. And sinne with all the Paradoxiall qualities, and ridling intricacy thereof is not so suttle, but hee that searcheth the heart and the reynes, can discerne and discover it, for the last word of the Text, resolves the Riddle, and makes that which is strange and admirable, familiar and easie to vs. For therefore *Israel was an empty Vine*, not because she brought forth fruite, but because she brought forth, &c.

This sacred Paradoxe, I haue chosen to present to your gracious attentions, as a subiect neither vnfit

B

for

Plat. l. 5. de rep.

for wise, nor great ones. Diuine Plato, thought it no Oyle mispent, to discourle of that vulgar paradoxe, *Vir, non vir, percussit auem, non auem, in arbore, non arbore*, An Eunuch strooke a Flinder-mouse in an Elder Tree. Maria the Queene of Castile commended to the Interpretation of *Tostatus*; Diuine Paradoxes; concerning the person of Christ and his blessed Mother. The first was, There was a Lyon who was seene and not seene, heard and not heard, taken and not taken, knowne and not knowne. This and the three following he interpreted of Christ our Sauour, who to dissolue the paradoxe of sinne, was made not onely *Scandalum* but *Paradoxon*, Not only a stumbling block, but a Paradoxe to all humane reason, hee suffered, and suffered not, he dyed and dyed not, he was buried, and not buried; he rose againe, and rose not againe, sayth Saint *Ambrose*. As he was man God dyed, as hee was God, man was rayfed

Lib. de Spir.
Sanct.

Psalm 139.

rayſed to life, ſaith S. *Auſtin*, All theſe are admirable yet true propoſitions, ſo many paralels to the Text, which as the ſin of *Iſrael*, had now out growne the Common nature of ſinne. So the Holy Ghoſt in no Common forme of ſtile blazons the ſinne of *Iſrael*, by the patterne of a monſtrous paradoxicall Vine, *an empty, yet a fruitfull, a fruitfull yet an empty Vine.*

Now becauſe ſuch parabolicall tranſumptions, are to be expounded to the ſenſe not to the letter, and are then beſt expounded, when all the parts of the paralell agree with the patterne. *Iſrael* beeing the Center vpon which all the lines of ſimilitude are proportionably to fall, we'le firſt, as it were in *Puncto*, ſet downe what may be here meant by *Iſrael*, *Iſrael* is, &c.

Wee know that after the fleſh there were *Iſmaelites* as well as *Iſraelites*, the ſonnes of *Agar*, as well as the ſonnes of *Sarah*: But the ſonnes

of the Bond-woman were cast out, Saint *Paul* only the free-borne *Israelites* became Gods proper Inheritance. That happinesse which *iacob* fore-saw in his dreame, when hee beheld the Angels ascending, and descending from Heauen, while GOD stood vppon the Top of the Ladder, was but a shadow of that happinesse, which the *Israelits* for a long time enjoyed. GOD their indulgent Father by the Ministration of the Angels, and the Creatures, powring downe the plenty of all both Temporall and Spirituall Blessings vppon them. For to omit their protections, their victories, their possessions in the land of *Canaan*, what higher priuiledge then that which was the proper right of the *Israelits*, that to them should pertain the Adoption, and the Glory, and the Couenants, the giuing of the Law, the seruice of God and the promises, of whom are the Fathers, and of whom after the flesh Christ came,

came, who is GOD over all blessed for euer Amen, *Romans 9. vers. 3.* *Israel* according to the flesh thus protected, thus priuiledged, *This Israel so fild with Fruite, becomes an Empty Vine.* So sounds the letter of the Text, but is there no spirit in this letter? Are the sonnes of *Abraham*, onely the seede of *Abraham*? No certainly, they are not all *Israel* which are of *Israel*? *Rom 9. 6.* It is *mirabile magnum*, sayth *Austin*, yet as true as wonderfull. Many which are not the sons of *Israel*, are *Israel*; & many which are the sons of *Israel*, are not *Israel*. In the flesh the *Ismaelites* pertain to *Agar*, the *Israelites* to *Sara*, in the spirit the Iewes pertain to *Agar*, we Christians to *Sara*: had they retayned the faith and the works of *Abraham*, they had stil continued the sons of *Abraham*, but now they haue lost their progeny, and we haue found it. For of *Israel* came the Iewes, of them came *Mary*, of *Mary* Christ, in Christ we all liue and moue, and haue our being, and

therefore all wee are the sonnes of *Israel*: Not by nature but by faith, not in the letter but the Spirit, not by the Law but by grace, not carnall, but spirituall *Israel*.

Would you see this yet clearer, looke in the glasse of this similitude, *Israel is a Vine*, There wee shall finde *Tropum in Tropo*, *Israel vnder the Vine*, and our selues vnder *Israel*. There we shall see that almost none of *GODS* peculiar mercies to *Israel*, but are become proper to vs. I pray *GOD* we may not likewise partake of their sins and punishments.

It is the Law of an Allegory, sayth *Aristotle*, that it haue a true proportion of similitude; and if the words be not consonant to the matter, *Error fit non metaphora*, it is rather an Imposture then an Allegory, sayth the Schoole. To serueigh this Parable by this Rule.

A man sayth *Aristotle*, is a Tree turned vpward, hauing his head for the
roote

roote, the rest of his Lymmes for the branches. But among all Trees the Holy Spirit doth most often present the selected *Israel* of G O D His Church in the likenesse of a Vine, as the fittest embleme both of his bounty to them, and their duty to him. First, sayth *Calvin*, the *Vine* best speakes his bounty to his Church, because he giues vs not onely bread, *ad vitam*, but wine *ad Hilaritatem*, whereby we liue cheerefully, for wine glads the heart of man, *Gal. 10. 4.* Neuer was there Vine so planted, so bound, so spread, so pruned, so fenced by the prouidence of G O D. Iudge yee Oh inhabitants of Ierusalem, betwixt me and my Vineyard, what could I haue done more then I haue done to it. *Esay 5. 4.* *Israel is a Vine, Ergo fratres forte vinea fuit domus Israel & nos non sumus vinea?* Hath *Israel* onely tasted of the bounty of God, and are not we also the Vine of the Lord of Hosts, bath hee not likewise brought our vine out of Idolatrous Egypt, bath

In loc.

Psalm 80. 8. 10.

hath hee not cast out the Heathen, and planted it, hath hee not caused it to take deepe roote, so that it filleth the Land. Nay while Rebellious *Israel* are rooted out of the Vineyard, hauing no King, nor Priest, nor Law, being become Rebels to Heauen, and Vagabonds on earth, are not we in their roome grafted into the stocke Christ Iesus? hath hee not giuen vs a most indulgent nursing Father to this prosperous *Vine*? Hath he not planted vs in the Gospell, pruned vs by the Law, rooted vs in faith, bound vs vp in loue, solaced vs with peace, cherisht vs with plenty, fenced vs with his prouidence by rare and vnheard of protections? But let your hearts reioyce in the memory of it, Neuer any *Vine*, any Nation, no not *Israel* it selfe hath beene blest with more arguments of Gods bounty, I pray GOD they may not one day prooue so many accusers of the neglect of our Duty.

As

As the *Vine* cannot flourish without Gods bounty, so secondly, hee will not suffer it to flourish without our duty: He expects fruite from his *Vine*. As the *Vine* excells not other Trees in shew or stature but in Fruite, so it is not the glorious shew of Temporall things, but the sauing fruites of the Spirit, with which God would haue his *Vine* flourish. But of this anon more properly.

In the meane time, while yee behold this *Vine* of *Israel* thus drest and blest by the hand of God: methinkes like the Figge Tree which Iesus saw, it should moue your appetite to come and seeke for the Fruite. But alas! when Christ came to it hee found nothing but leaues: iust so prooues this *Vine* here; *Vitis frondosa*, as *Ierome*, *vitis vacua*, as *Tremelius*, and our Translation a leaffy, vnprofitable, empty *Vine*.

The comparison of *Israel* to a *Vine*, had beene rather honorable then odious,

ous, for a good *Vine* of all other Trees brings forth the best, and the most fruite, but see now this Allegory growes into a Paradoxe, this *Vine* into a Monster. *An empty, yet a fruitefull, a fruitfull yet an emptie vine.*

Now because a Paradoxe is neither true nor false till it be expounded. Wee must know that all sinne is *sinus*, a direct Paradoxe, crossing the Common sentence both of the Law of GOD and Reason, and among all the Paradoxes of sinne: Hypocrisie is the most exact; an Hypocrite and a Paradoxe haue both the same definition. *Qui aliud verbis, aliud sensu ostendunt*: They are both one thing in shew, and another in deede. And of all Hypocrites two of the most notable are descryed in this paradoxe, The first, *Israel is an Emptie Vine*. Here a pure Platonicall Hypocrite, Faith without workes; God in his mouth, the Diuell in his actions, *They say and do not. Matth. 23.*
The

The second, *Israel brings forth, &c.* Here's a Popish Thraſonicall Hypocrite, workes without Faith, false charity in their Workes, ſelfe vayneglory in their thoughts, *They doe all their workes to bee ſeene of Men.* *Matthew 23.*

First of the first. When God the Husband-man went downe to ſee how the *Vine* Flouriſht, *Canticle. 6. 11.* *Eccc vitis vacua,* *Behold, bee found Iſrael an Emptie Vine.* Emptie, ſayth *Ierome*; miſpending that fat moiſture which it ſhould haue conuerted into Grapes, vppon the vaine ambition of Flowers, and Leaues: miſ-employing thoſe eminent graces which GOD had giuen them aboue other Nations, vppon their owne luſt, and vayneglory. The Adoption, the Law, the promiſes, their peace, their plenty, with all theſe, they were full and fat. Full of bleſſing, but empty of thankgiuing. *Ieſus* waxed fat and kicked, he forſooke GOD which made him,

and lightly esteemed the Rocke of his saluation, *Deuter. 23. 15.* They gloried to sit in *Moses Chayre*, and interpret the Law, but they sayd and did not, *Matth. 32. 3.* They made long prayers, but it was to deuoure widowes houses, *vers. 14.* They payde tyth of mint, anise and cummin, but omitted Iudgement, mercy and faith, the weightier matters of the Law, *vers. 23.* In a word, this *Vine* bare leaues and flowers enough, but no fruite, no grapes; it was an empty *Vine*.

And I would this Prophecy had ended onely in *Israel*; but this is seconded with another of Saint *Paul*, that falls neere our times. In the last perillous dayes, men shall bee louers of themselues, hauing a forme of godlinesse, but denying the power thereof, *2. Tim. 3.* VVhy here's a true empty *Vine*, the shadow of a Christian, the pure Hypocrite of our Church, *Moses Chayre*,

Chayre, long prayers, the tything of mint and cummin; all forme but no power of godlinesse; all leaues no fruite, all faith, no workes, all profession, no demonstration. Saint *Basil* in his time found out the progenitors of these Bastard plants. *Vidi ego orantes, ieiunantes, præteritorum penitentia suspirantes, omne denique sine sumptu pietatem ostendentes, egentibus vero ne obolum quidem præbentes.* Our times will well Translate him. Wee may see many among vs, men demure in their lookes, thinne in their apparell, long in their prayers, deepe in their sighes, most deuout in all cheape duties of a Christian, but in the VVorkes of Charity, to bee deuout in them it is meere Popery.

CHRIST himselfe may hunger, but the Fig Tree will yeelde no Figges. Those little ones of Christ the poore may thirst, but this

Vine

Vine giues no Grapes, it is an emptie Vine.

The Church is a Theater, vppon which some act their owne parts, being alwayes the same that they seeme, and these are all good men, but bad Actors. Others on the contrary do meerely personate, seeming perpetually what they are not, and these are all bad men, but good Actors: notorious Hypocrites, like Monkies, who imitate humane actions, but remayne Monkies still: Like complementall Courtiers, all curtesie in promise, no honesty in performance. They haue the voyce of *Jacob*, and the hands of *Esau*. Like the Apples of *Sodom*, they are fayre to the sight, but if you touch them, they turne to fume and ashes. They are such eminent Histrionickall Mimickes, that in Greeke all Stage-Players are called by their names *hypocritas* Hypocrites. They forme a Platonicall kinde of Diuinity, an abstracted sanctity, that di-
uides

uides Faith from Charity. In a word,
they are nothing else, but a meere
paradoxe in our Church and Com-
mon-wealth. *Vir non Vir, arbor non
arbor: A Vine and no Vine, a Christian
and no Christian, a meere emptie Vine.*
And as their way, so is their end,
their whole Course; as when a
Hungrie man Dreames, and behold
hee eates, but when he awakes hee
is faint, and his soule is Empty, E-
say 29. 8.

It is the Fruite that denominates
the Tree; thy Fayth makes thee a
true Christian, thy workes make
thee knowne to bee a true Chri-
stian. As in a Logician, so in a
Christian giue mee Demonstrati-
on, thou must Demonstrate thy
Fayth by thy VVorkes. There was
no Honey used in GODS Sacrifice,
Leuiticus the 2. Chap. and the 11. verse.
Sayth Theodoret, because it was
made of Leaues and Flowers onely,
and not of Fruite.

Herodotus

Herodotus tells vs that the gods went to chuse their Trees *Iupiter* chose the Oke, because it was strong; *Neptune* the Cedar, because it was long; but *Pallas* the Vine, because it was fruitfull.

When our GOD, the GOD of all power and Wiledome, calles *Israel* a Vine, hee calls for fruite, and if wee looke vpon the letter of the Text, hee can but call and haue, for see the next words, this empty vine brings forth fruite.

What an empty, and yet a fruitfull Vine? This will bee worth the examining, sayth the Hebrew paraphrase.

Every Riddle or Paradoxe consists of Contradictions, and it is the rule of Contraries, that *Circa idem predicantur*, they both belong to the same subiect, empty or fruitfull, here is the same *Israel*, the same Hypocrite still.

There

There is two kinds of hypocrisie, saith *Nauarrus*, in words and in works. Faith without workes, and workes without faith, hypocrisie is the ground of all. Our Sauour in the 23. of *Matthew*, as hee found some all-sayers and no doers, so others that would out-doe all faith. This emptie Vine will bring forth *fructum aceruatum*, as the *Chalde* beares it, whole heapes of fruit. This was and is the *Iewes* Tenet, that they were able to fulfill the whole Law, and so to worke out their owne saluation. And to this end they spare no labour, they compasse Sea and Land to make a Profelyte. *v. 15.* they pinch at no cost, they build the Tombes of the Prophets, *v. 29.* with the Israelites in this Verse, they build many Altars, goodly Images. They doe as much to seeme, as others to be good. Yet all this in the end proues nothing but a morning cloud, and as the earely dew it goes away, *Ose 6.* for all this fruit, the Vine is but an emptie vine.

Verse 4.

D

But

But doe these bastard-plants grow
 onely in *Iury*? are there no such *Iewes*
 to be found among Christians? Yes
 certainly, there be those that can out-
 dee the *Iewes*, do more than Gods law
 requires, they can supererrogate, as
 much as will saue other men as well as
 themselves. As for their cost, it is they
 that sumptuously garnish the sepul-
 chres of the righteous. Old Rome it
 selfe was neuer so glorious with rich
 shrines and Altars. And for their la-
 bour, tis they that compasse Sea and
 Land to make a Profelyte, that sayle
 with the foure windes, *ultra Garaman-
 tas & Indos*: Southward to call home
 Heretiques, Westward to conuert Pa-
 gans, and when they haue conuerted
 them, they make them two-fold more
 the children of Hell than they them-
 selues, *Matthew 23. 15.* compassing the
 whole world, they disgrace and scan-
 dall the Gospell of Christ, throughout
 the whole world, *dum exigunt sump-
 tus lucrosos egestatis, aut simulata pretium
 sancti-*

sanctitatis, while vnder the veyle of religion, they bring forth fruit to themselves.

The all-searching Spirit of GOD, makes all good Christians see and know, that all's not gold that glisters, that all this faire shew of workes, is but to be scene of men, *Mat. 23*: all but so many milks to delude the spirituall eyes of the people, and to catch them as cobwebs catch flyes. These painted sepulchres so faire without, within are full of dead mens bones, a generation of Serpents and vipers, who make vse of the workes of Christ, onely to betray the cause of Christ. As the former are so nice in the poynt of Faith, that they are afraid *S. Iames* comes too neere Popery, so these so iealous in the poynt of workes, that *S. Paul* himselfe hath runne the censure of being too much a *Lutheran*. Workes without faith are dead workes, saith *Paul*. And faith without workes is a dead faith, saith *Iames*. And the Heathen could

teach vs that dead wine was ~~alike~~ vnfit
to be offered to the God of life. *Medi-
um tenuere beati*. Most happy is the
temper of our Church, who as in the
rest, so in this, is *medium Contradictionis*,
partaking no more of either extreme,
then conduceth to perfect verity.
Words are women, deedes are men,
say the Italians, wee marry them both
together. Prayers and almes, professi-
on and demonstration, Saint Pauls
faith, and Saint James workes, we ioyne
them both together; and this coniun-
ction is like the sacred vnion of the
houses of *Yorke* and *Lancaster*: so long
as these were diuided, our fruitfull vine
became empty, and no sooner were
they vnited, but instantly our empty
vine became fruitfull. The blessed
dew of Heauen fall plentifully vpon
that royall Plant, in whom both those
stockes continue vnited, that vnder the
gracious shaddow of him and his, our
Vine may flourish to all eternity. In
the meane time, let vs indeuour with
words

words and workes, with heart and hand, to take these Foxes that destroy the vine, these contradictory combining hypocrites, who, though their heads are asunder like *Samsons* Foxes, with malicious fire-brands they are tied by the tayles, they take severall paths, but both meet in the end. Heres one word yet in the Text, *sibi*, to himselfe. This makes the Paradoxe to be Orthodoxe, it reades the Riddle, and discouers their hypocrisie. *Israel* empty, or *Israel* fruitfull, they are neyther for God nor his Church, for the King nor the Kingdome. *Israel* is all for himselfe, and Therefore *Israel* is an empty, &c.

Heres all contradiction, all admiration taken away. The vine of *Israel* did not want fruit in the kind thereof, they enioyd the blessing of peace, that with which the Vine is so much delighted. Their Land was filled with plentie, with the multiplication of Wine, Oyle, Siluer, Gold, *Ose 2.* But all

Suidas.

this abundance of fruit doth but serue to bring forth the abundance of sinne: for as they had the fruit, so now as if they had had the raine and the dew in their owne power, they contemne God that gaue it them, they turne all the loue of GOD into selfe-loue, all their deuotion and Religion ends in *fibi*. Euen God and his blessings are made but the instruments of their base lusts, they presently fall to building of Altars; to making of Images. They bring forth, &c.

So sweete and so secure is that dependance which wee haue vpon God the first of being, that when wee fall from him, wee fall to nothing, or to that which is worse than nothing, a trust in our selues. Verily all things are vanity alone without him who is vertue alone. no more than the

teach vs that we should be
to be offered to the God of life. *Medium tenuere beati*. Most happy is the temper of our Church, who as in the rest, so in this, is *medium Contradictionis*, partaking no more of either extreme, then conduceth to perfect verity. Words are women, deedes are men, say the Italians, wee marry them both together. Prayers and almes, profession and demonstration, Saint Pauls faith, and Saint James workes, we ioyne them both together; and this coniunction is like the sacred vnion of the houses of Yorke and Lancaster: so long as these were diuided, our fruitfull vine became empty, and no sooner were they vnited, but instantly our empty vine became fruitfull. The blessed dew of Heauen fall plentifully vpon that royall Plant, in whom both those stockes continue vnited, that vnder the gracious shaddow of him and his, our Vine may flourish to all eternity. In the meane time, let vs indeuour with words

and couetousnesse. For either I am de-
ceiued, or else this one word *sibi*, reads
the riddle, and discouers the mystery
of the whole Worlds iniquity.

*Verum illud verbum est vulgò quod dici solet
Omnes sibi malle melius esse quam alteri.*

Plautus.

In the corruption of nature, wee are
all borne with this contractiue quali-
ty of selfe-loue and interest. Twas that
which made *Plato* banish *meum* and
tuum out of his Common-wealth. And
Aristotle could tell vs that onely *φιλαυτος*
φίλαυτος, that the wicked man doth all
things *αὐτῷ ἑαυτοῦ*: hee makes himsele
the end of all his actions, whereas
the good man doth all things *ἀλλὰ ἑαυτοῦ*
not for his owne but vertues sake, and
therefore is rather *φιλόσοφος* then *φιλαυτος*, a
louer of goodnesse then of himsele.
To loue vertue it selfe, not for vertue,

Mor. 2.

hand, to take these Foxes that destroy
the vine, these contradictory combi-
ning hypocrites, who, though their
heads are asunder like *Samsons* Foxes,
with malicious fire-brands they are ti-
ed by the tayles, they take seuerall
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did not want fruit in the kind thereof,
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lighted. Their Land was filled with
plentie, with the multiplication of
Wine, Oyle, Siluer, Gold, *Ose 2.* But all

Snidas.

this abundance of fruit doth but serue to bring forth the abundance of sinne: for as they had the fruit, so now as if they had had the raine and the dew in their owne power, they contemne God that gaue it them, they turne all the loue of GOD into selfe-loue, all their deuotion and Religion ends in *sibi*. Euen God and his blessings are made but the instruments of their base lusts, they presently fall to building of Altars; to making of Images. They bring forth, &c.

So sweete and so secure is that dependance which wee haue vpon God the first of being, that when wee fall from him, wee fall to nothing, or to that which is worse than nothing, a trust in our selues. Verily all things are vanity alone without him who is vertue alone, no mans thoughts or actions good, whose end is himselfe, and not the chiefe Good. But giue mee leaue with this Prophet to strike at the roote of all euill selfe-loue
and

and couetousnesse. For either I am de-
ceiued, or else this one word *sibi*, reads
the riddle, and discovers the mystery
of the whole Worlds iniquity.

*Verum illud verbum est vulgè quod dici solet?
Omnes sibi malle melius esse quàm alteri.*

Plantus.

In the corruption of nature, wee are
all borne with this contractive quali-
ty of selfe-loue and interest. T was that
which made *Plato* banish *meum* and
tuum out of his Common-wealth. And
Aristotle could tell vs that onely *φιλαυτος*
φίλαυτος, that the wicked man doth all
things *αὐτῷ ἑαυτῷ*; hee makes himselfe
the end of all his actions; whereas
the good man doth all things *ἀλλὰ ἑαυτῷ*
not for his owne but vertues sake, and
therefore is rather *φιλάδελφος* then *φιλαυτος*, a
louer of goodnesse then of himselfe.
To loue vertue it selfe, not for vertue,
but thy selfe, is the staine of vertue. If
wee loue goodnesse for profits sake,
wee may be crafty men, but neuer
good men, saith *Tully*: wee may be as
these men in my Text; perfit Hypo-
crites,

Mor. 2.

1. De Leg.

crites, but neuer good Christians. Such a one as these may maske vnder the name of Christ, and plead very passionately for faith or for workes; but the truth is, hee hath no faith but in his owne proiects: & esteemes no works but such as worke his owne commodity. Oh this wicked *sibi*, this selfe-doctrine, the mother of Hypocrisie, and the nurse of Apostacie! There are some Court-Doctors who teach, that the *finis Architectonicus* of a Courtier, is this *sibi*, neither the glory of God, nor the honour of his master, but his fortune, his own commoditie: tis true, hee may couer his owne proiects vnder either of these, but hee should serue neither of them, no farther then hee serues himselfe. My noble Auditors, I must hope better things of you, for you haue bin instructed in the knowledge of the Spirit of life. Farre be such *Ammons* and *Absaloms* from the house of our *Dauid*. Yee haue the high calling of Christians, that which must command

2 Sam. 13.
10, 28.

command and actuate the calling of a Courtier, that which teacheth thee to deny thy selfe, while thou followest Christ, and not in compliment alone, but indeed to lay down thy goods, nay thy life for the seruice of the King. But it were some comfort, if this selfe-accusation lay vpon the Court alone. There, are some, as *Possesine* and *Ribadeyneira* that make it fall as heauily vpon our Church and State, as if our ministry aimed no farther then our own commodity, and our Religion had no other ambition, but to bring forth fruit to our selues. But if any such Foxes as these be crept into our Vineyard, the fearefull curse of Hypocrisie light vpon them to their amendment or confusion. But as for the generall ayme of our Church, I appeale to this Auditory, if euer we aymed at other ends than the glory of G O D, the peace of His Church, and the safety of our Soueraigne: if with true exultation of spirit, we doe not dayly reioyce in the forme

E of

of our ciuill gouernement, that after the patterne of Gods vniuersall prouidence, we liue in the best of all formes of policy, a Monarchy, and in that piously and peaceably vnder a most religious King. In poynt of Doctrine, we haue the pure word of God for our Iudge, in matter of discipline, Gods immediate Deputie for our Commander, vnder this vnparalel'd gouernement hath our Vine flourished, to the irreconcilable hatred of those our accusers, and vnder the same may it still gaine vigour and strength, *donec*

Rumpatur quisquis rumpitur inuidia.

But if wee would haue past the Alpes for our Diuinity, wee might haue learned, not from hellish *Machiauel* alone, for priuate interest to doe things against faith, charity, and Religion, but euen those our very accusers, *Possuine* and *Ribadeynira* in their *Antimachiuels*, would haue taught vs, that it is a poynt of conscience to equiuocate in a poynt of State, and that as against the sting of

of Vipers we may vse Triacle; which is made of Vipers flesh: so 'tis Religion, against dissemblers to vse dissimulation. And thus *Boterus*, that common brander of our *English* and *Scottish* Nations, and for that happely so much esteemed among the *Romanists*, he hath it among his *Capi di Prudenza* for a resolute Principle, that *l. Interesse é quello che vince Ogni partito*, that all friendship, leagues, affinitie, all bands of cōmunion whatsoeuer, are to be measured by this *Sibi*, by the line of our owne Interest and commodity. And what is this, but an absolute forsaking of *G O D*, to sacrifice in the house of *Mammon*? This was an excellent Rule for *Iudas*, who rather than suffer with his Master, to provide for himselfe, he must betray his Master. These had beene choise Tutors for *Lodwicke* the Eleuenth, King of *France*, who desired his Son *Charles* the Eighth might learne no more Latine than this, *Nescit regnare, qui nescit simulare*. What a

rare Disciple in this cursed schoole
 was *Ecebolius*, *Iulians* Gouvernour, who
 with the Emperour *Constanius* was a
 Christian? and because his Master was
 so, an *Arian*, with false *Iulian* who
 succeeded, he turned *Gentill*, and with
 pious *Iouinian* who followed, he retur-
 ned Christian, and begg'd pardon at
 the Church-doore. Heere was one of
 the Diuels precious Agents of those,
qui non Deum, sed purpuram colunt, saith
 Socrates, who are so wise that they knowe
 not God, 1 Cor. 1. Oh the powerfull ef-
 fects of this hellish doctrine, the sin-
 full omnipotency of this wicked *sibi*!
 Hence it is, that a good Christian is
 now no more esteemed but a great
 Politician, the rule of State hath bani-
 shed the rule of Charity, euery Mecha-
 nicke is become a *Machiavill*, Gods
 Word is forbidden, and *Tacitus* is be-
 come their Bible, more Commenters
 vpon him than vpon Saint *Paul*. Eight
 thousand Maximes of State in one Vo-
 lume, and all these squared by the ma-
 ster-

Hierolimo
da Ronigo.

ster-rule of selfe-Interest. This is become the maine Canon of all their holy Orders: for though the Iesuites bee the best *Capreoli*; the most winding branches of this incroching Vine, yet as the Heauens, though all carried about by their first mouer the *Pope*; yet euery Planet, euery peculiar Order haue their proper motions for their owne Interest and perfection. This is that makes *Infants Cardines Ecclesia*, the pillars of the Church. This is that makes the Head of the Church, the *Pope*. I haue their published Conclauces to auow it, that Interest of gain, of affection, of reuenge, of faction, are the 4. prime Electors in the *Pope dome*. Nay the top of Iniquity, this *Sibi*, is able to make gods: for so *Ieroboam*, lest the peoples hearts should turne against him, sets vp one Calfe at *Dan*, and another at *Bethauen*, and cryes to the people, *Behold thy gods, O Israel*, 1 *Kin.* 12. Heere was worldly policy the ground of foule Idolatry; for verily

Verse 16.

desire of gaine, deuised the image, *Wisdom* 14. This made the *Israelites* here build so many goodly Altars, & Images. And thus our friend *Boterus* aduiseeth all Catholique Princes, that no meanes is so prompt to enrich & people a Countrey, as to get the fame of some holy Relique, some miraculous Shrine or Altar. Such as *Loretta* in Italy, *Saint Michael* in France, *Guadalupe*, *Montferrata*, and *Compostella*, in Spaine. Heres excellent doctrine for the Deuils Court. They must play with the poore peoples Conscience, to fauour their affaires; and GOD the highest Obiect, with Religion the chiefeſt act of man, must serue to no other end, but to vsue in wordly policy and ambition. Notorious Antichristian Mountebankes, who haue Christ in their fore-heads; and *Mammon* in their hearts. The sonnes of the Sorcerers, and the seede of falshood, *Esa* 57. Such as haue Religion for the murder of Kings, and the Interest of the

the Church, for the dethroning of Gods Anoynted. Oh let not this extraction of hypocrites, these Dogges and Foxes, come neere the Court of *Dauid*, nor harbour in the Vine of *Iudab*. These battard-plants, that make no vse of Religion but for their owne ends, they may haue the name of a Vine, and beare leaues like it, but are indeed *pura labrusca*, in stead of grapes, they bring forth wilde grapes, euen those goordes of the sauage Vine that poysoned the broth, 4. King. 4. They are worse than the Vine of *Sodom*, and the fields of *Gomorrhah*, their grapes are grapes of Gall, and their clusters bitter, *Deut.* 32. One word in the eare of these glorious worldlings, and I haue done. Let not him that is dectined, trust in vanity: for vanity shall be his recompence. When the euill houre approacheth, wherein thou must enter into the chambers of death, now whe thy foule body, and polluted soule are ready to be distracted, when thy trembling

Verse 40.

Verse 33.

bling pulse shall strike the Alarum to death, when thy spirits shall faint, thy nerues faile, thy bones anguish, thy limbes sinke vnder thee, and thy heart be forced to resigne the power of life to him that gaue it; now shall thy conscience turne thy inside outward, and with horreur thou shalt plainly see the fruits of thy former proiects, that they are all miserable vanity. Now shalt thou shake off thy vnripe grapes as the Vine, for the Congregation of Hypocrites shall be desolate, *Iob 15.* And at the length, when the son of man with his sharpe sickle shall gather together the clusters of the Vine of the earth, then shall hee cast them into the great Wine-presse of the wrath of God, and the Presse shall bee trodden, and bloud shall come out thereof, euen to the Horses bridles, *Rev. 14.* Euen thus shall it be with al those, who abuse the name of God, to bring forth fruit &c. Thus shall it bee with the emptie Vine of *Israel*. But though *Israel* play the

the Harlot, yet let not *Iudab* offend. The very Vine it selfe doth teach vs better things. *Video vites, quantum velis premas, statim ad superna conari*, saith *Tertullian*. Behold the Vine, presse it as much as thou wilt, yet naturally it climbs vpward, and seemes ambitious of Heauen: And wilt thou, O Christian, the proper motion of whose soule is an ascension to God that made it, wilt thou lye groueling in the Serpents way, feeding vpon thine owne earthly proiects, the corrupt dregges of the flesh? Let Pagans pant after the world, and the *Jewes* still hang in the expectation of their temporall prosperity, shall wee Christians make the world our end, when Christ our Sauiour hath pronounced the poore so blessed? See, the good Vine brings not forth fruit for himselfe, but for vs. *Sic vos non vobis*. Let this likewise bee our care to bring forth fruit to God, and not to our selues. God, who hath giuen the meanes, hath not left thee

destitute of ends, whereon thou art to employ the fruits of his grace. The first and chiefe is the maintenance of true Religion: the second subordinate to this end, is the good of thy Common-wealth: the third, as the band of all Societies, is charity to our Neighbours, that in the pride and prime of our Vine, wee forget not the afflictions of our brethren abroad; but freely, with heart and hand assist them: for, alas, if wee suffer the deuourer to destroy them, then in the time of thy neede, who shall pray for thee, or who shall haue pittie vpon thee, O Ierusalem, *Ier. 15*? In a word, let this Trinity of religious objects, be the ends of all thy pious endeouours, and then the sinne of *Israel* shall light onely vpon the head of *Israel*, but all the fruits of thy labours shall reflect vpon thy selfe, and thine owne eternall happinesse. Say yee to the Righteous, that it shall be well with them, for they shall eat the fruit of their labours, *Esa. 3*. The
Vine

Vine shall giue her fruit, the ground shall giue her increase, the Heauens shall giue their dew, and the people shall possesse the Land, *Zach. 8.* Their happinesse, who onely aymed at themselves, shall end in themselves: but as in no Tree nature lasts longer than the Vine; the Vine of the Lord of Hosts shal flourish to al eternity. In the path of that eternall happinesse, conduct vs, O Shepheard of *Israel*, thou that ledest *Ioseph* as a Flocke, thou that dwellest betweene the *Cherubims*, shine forth. Looke down, O God of Hosts, from Heauen, behold and visit our Vine, the Vine which thine owne right hand hath planted, & the branch which thou hast made so strong for thy selfe: Let not the Bore of the wood waste it, nor the Beast of the field deuoure it. Keepe thou still the Keeper thereof: vpon the head of him and his, let his Crowne for euer flourish: so shall *Sion* be glad, and *Ierusalem* reioyce in thy Saluation; Euer

attributing to thee, O FATHER,
with the blessed Sonne, and ho-
ly Spirit, all power, praise,
&c.

that flourish to all eternity. In the path
of that eternall happiness, conduct us
O Shepherd of Israel; thou that lead-
est us up as a flocke, thou that dwell-
est in the midst of the flocke.

Look down, O God of Hosts,
from Heaven, behold and visit our
Vine, the Vine which thine owne

FINIS.

right hand hath planted, & the branch
which thou hast made to flourish for
us.

Let not the Boie of the
wood waste it, nor the Beale of the
field devour it. Keep thou till the
Keeper thereof: upon the head of him

and his, let his Crowne for ever flourish:
thou shalt then be glad, and will reioyce
in thy Salvation; Ever

amē.

